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ABSTRACT

The phenomenolcgical pcint of view is described, particularly the use of multiple realities as employed by sociologists to increase phenomenological understanding. Examples of applying the multiple reality approach to education are discussed. Part One is an introduction to the theme, "Phencmenology, Multiple Realities and Educaticnal Evaluatien." In this section, a concept (multiple realities) and a technique (analyzing data via different perspectives), used by phenomenologists--which may have value for educational evaluators--are identified and illustrated. The presentation of this section is nontechnical. Part II is a clarification of issues which have developed as a result of critical comments and reflectien on the theme by the author. Additional questions for reflection are posed for such areas as paradigms, objectivity/subjectivity, methodology of phenomenology, and the relationship of phencmenology as an evaluation model with other models which are suppcrtive of a subjective approach. (Author/GK)

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Research on Evaluation Program

Northwest Regional Educational Laboratory
710 S.W. Second Avenue
Portland, Oregon 97204
Telephone: (503) 248-6800

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No. 21 PHENOMENOLOGY, MULTIPLE REALITIES AND EDUCATIONAL EVALUATION

CAL ZINKEL

Canberra College of Advanced Education
Canberra, Australia

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Nick L. Smith, Director
Research on Evaluation Program
Northwest Regional Educational Laboratory
710 S. W. Second Avenue, Portland, Oregon 97204

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PREFACE

The Research on Evaluation Program is a Northwest Regional Educational Laboratory project of research, development, testing, and training designed to create new evaluation methodologies for use in education. This document is one of a series of papers and reports produced by program staff, visiting scholars, adjunct scholars, and project collaborators--all members of a cooperative network of colleagues working on the development of new methodologies.

What does the concept of "multiple realities" have to suggest to evaluation? This report describes the phenomenological point of view and especially the use of multiple views of reality as employed by sociologists to increase phenomenological understanding. Examples of applying the multiple reality viewpoint to education are also discussed.

Nick L. Smith, Editor
Paper and Report Series

NOTE

This paper has two sections. Part I is an introduction to the theme "Phenomenology, Multiple Realities and Educational Evaluation." Part I is written in the language of the ordinary person. Rhetoric of the respective disciplines has been avoided as much as possible in order to set the scene.

Part II is directed more to the reader who is somewhat more familiar with Educational Evaluation; however, the author has attempted to restrict usage of the rhetoric employed by phenomenologists in order to convey a more meaningful message to interested and more pressing problems interrelating "Phenomenology, Multiple Realities and Educational Evaluation."

This writer is indebted to the Northwest Regional Educational Laboratory, and in specific to the Research on Evaluation Program within the Laboratory, for many hours of uninterrupted time for reflection on this theme. I also am indebted to colleagues at the Laboratory for critical commentaries and to secretaries for preparing draft and final copies.

CONTENTS

PHENOMENOLOGY, MULTIPLE REALITIES AND EDUCATIONAL EVALUATION

"We dwell in a world which can never be fully worded,
though it awaits our wording for its disclosure."
David E. Denton
"That Mode of Being Called Teaching" p. 108

Introduction

One of the basic goals of education is "understanding." Whether it be a scientist probing the mysteries of planet Jupiter, a biologist seeking new food substitutes for animal life, an economist attempting to combat inflation, a teacher assessing pupil progress in basic competencies, an educational evaluator measuring the worth of a program, all are seeking increased awareness, increased understanding.

This writer is aware of the debate between scientists who seek nothing less than a single explanation of reality and the social scientists who now are beginning to accept the possible existence of multiple realities. This writer acknowledges and respects their positions. This essay is an attempt to explore the possibility of using the phenomenologist's concept of multiple realities in the field of educational evaluation.

Today's academic community has expanded the frontiers of knowledge by utilizing conceptual terminology and methodological techniques developed by disciplines other than their own. In fact, intermarriages have frequently resulted and new academic disciplines have been formed, e.g., Social Psychology, Biochemistry.

Recently several writers (Guba, Denton, Wheelright) have extended the descriptive definition of "metaphor" so that it not only is an

"analogy" but that it also includes usage of terminology and techniques belonging to one discipline by another discipline.

These writers suggest that "metaphorical" usage of terminology and techniques, heretofore reserved for one discipline, by another discipline may increase our awareness and understanding of a variety of situations.

In this paper we wish to identify a concept and a technique used by phenomenologists which may have value for educational evaluators. The concept is "multiple realities." The technique is analyzing data via different perspectives. To illustrate the concept and the methodology, I will present two examples.

The first example is a sociological study of a university medical school. Samuel W. Bloom (p. 1) was invited by the university to "describe the patterns of social experience that characterize this medical school, particularly the relations between its students and faculty." Bloom was also requested to focus on the uneasiness and tension amongst students.

The university had attempted to allay anxieties and reduce tensions perceived by students, but their efforts were not successful.

Bloom used two basic techniques of the sociologist:

(1) questionnaire surveys of the student body, of successive entering classes of students, and of the faculty;

(2) participant observation and interviewing.

One hundred and fifty-eight pages were used by Bloom to present the data. Externally, the evidence suggested that the medical school program was academically sound, that staff were qualified, and that students were similar to those in other medical schools of similar size and quality.

If Bloom had elected to have ended the study there, the university and the staff would have been pleased. He had investigated the program scholarly and scientifically over a three year period. The "program" was not at fault. But Bloom was concerned about the anxiety and tension that existed in the minds of the students.

Bloom decided to reassess his data, to review it through the eyes of the medical students at different class levels, the full time staff, the part-time staff, and the senior staff. It was then that he discovered different perspectives of the same program. Senior staff perceived students to be less interested so they retreated to academic research. Students saw senior staff as disinterested because senior staff were immersed in scholarly research of little benefit to medical students. Many other areas of conflicts which had been submerged and not identified in the initial collection of data now came to the surface. Another perspective emerged. Bloom's new perspective caused him to re-write his earlier conclusions.

Bloom then committed the unpardonable sin of passing judgment on the basis of evidence from his study and making recommendations. An investigator's life is simple if he merely presents the data collected and does not pass judgment upon it.

The senior staff admitted the existence of student tension and anxiety, but refused to accept the possibility of their being the prime cause of the anxiety and tension.

Briefly, the points this writer wishes to present from the first example are (1) the sociologist used techniques for gathering data which are available and are being used by some educational evaluators; (2) the sociologist using the same data but viewing it through the eyes of

different sub-sets of the total group he was investigating was able to present differing (conflicting) descriptions of the "reality" of the medical school; (3) by identifying "multiple realities," understanding of the totality was increased; (4) the sociologist was able to complete this study even though he had no expertise in the medical profession.

Example two is also a sociological study. Louis Smith and Pat Keith were invited to study the creation and development of an innovatory primary school. They did not realize at the beginning of their study that in three short years they would record the birth and death of an educational innovation (Smith and Keith).

Kensington was to be all new. The school architects were free to create a building which would provide teachers with an environment that would encourage freedom to learn. The designers spoke of Kensington as "a Parthenon whose qualities contribute to an effect of organically articulated form rather than mere massiveness, of subtle refinement rather than gross power whose shape is, in fact, a prototype of evolutionary progress in educational growth." (Smith and Keith, p. 174)

Smith and Keith record the initial period of euphoria. A brief period of pomp and circumstance to herald a new day in education was followed by a pin-prick of dissent which gradually deflated the designers' dream. Euphoria became doubt; doubt became disillusion. Staff fled to other schools and/or other jobs. A traditional school gradually arose on the warm ashes of the "blueprint of a Parthenon."

Smith and Keith described their perspective and their intent in writing the book thusly, "We want our monograph to be useful to the educational administrator who is contemplating the possibility of innovation in his school. The theory we have been developing is one that

will enable him to analyze his situation clearly, to anticipate hazards, and to create mechanisms and solutions to the problems that arise" (p. 366).

Frederick F. Lighthall, using the same data collected by Smith and Keith, but analyzing the data through the eyes of the teachers, the students, and the community, presents an entirely different set of interpretations and conclusions (Lighthall).

Lighthall did not perceive Kensington's principal as democratic, but rather as autocratic under a facade of democracy. A few senior staff had a vision of the ideal school. They recognized only two positions. Either staff were for it or against it. They imposed their will upon the staff and were unwilling to recognize that different groups of children, different staff members, different situations may need to be approached differently.

Kensington School staff and students were being requested to support unqualifiedly a vision of a teaching-learning center without being able to respond as they were interacting within the situation.

Lighthall concludes that the authors, Smith and Keith, should have recognized the existence of "multiple realities." Perhaps the educational innovation would not have experienced such a meteoric moment of temporary brilliance and then crash into oblivion. The research data which Smith and Keith so scholarly collected and recorded presented a different set of conclusions when viewed through the eyes of Lighthall. The real message Smith and Keith did not record was that social reality may be perceived as multiple realities and that social problems may be resolved more equitably, efficiently and positively by recognizing multiple perspectives.

My two examples illustrate the importance of reviewing scholarly, scientific data through the crystals of other disciplines as well as through the crystals of participants who are interacting in the situation.

At this moment it may be necessary to expand our description of multiple realities now that we have identified their significance.

Sociologists frequently examine the products of human actions for an underlying structure which will reveal the functions of the system within society.

Phenomenologists frequently begin their inquiry with the same life experiences, but reflect upon the process by which individuals know those experiences (Collins, p. 528).

Sociologists of education have examined the social systems within schools and have identified the functions of these systems. Much of the early work in this area consisted of the collection of empirical data which was then analyzed "scientifically." In order to obtain credibility in the academic arena, researchers in education were influenced by the methods of natural science, statistics, and behavioural psychology (Dennis, p. 154).

The phenomenological method may be viewed as a descriptive method which is applied to the experience which one person has within his life space and his world (Dennis, p. 143).

"Multiple realities" is an extension of the phenomenological method which suggests that reality is the summation of each individual's perception of a specific situation plus the totality of their experiences (an holistic interpretation). Lighthall (pp. 201-263) suggests that there is reality, that each perceiver of a specific reality accepts his/her perspective as "the reality", but that the reality is the sum of

each of the individually perceived realities plus the reality itself. In the tale of the blindmen and the elephant, each perceived a section of the totality of reality of the elephant. If we added each of their perceptions (N = number of perceptions) to the total reality (+1), then the reality is = N + 1, i.e., the variations of individual perceptions plus the reality of the phenomenon.

What is reality? As I pondered this question I grasped frantically for friendly reference texts on the bookshelf, shuffled through stacks of disorderly notes, searching for some way of clarifying my inner thoughts and conveying the message to my reader. Finally, I succumbed to reality. I looked out the window.

It was one of those lovely spring days in Oregon when one should be outside enjoying the pleasantries of spring rather than restricted to a desk meditating on reality and multiple realities.

I was in a fifth floor office of the Northwest Regional Educational Laboratory in downtown Portland. I saw people moving along on the streets below. I looked across at other buildings nearby which also contained offices and people. I gazed up and saw an American flag flying.

"What is the reality of that flag?" I mused. Part of its physical reality was dependent upon its location. It is on top of a neighboring building some 20 stories above the ground.

If I place people in different positions, how would they view the reality of the flag? One person on the ground, twenty floors below the flag, one on the roof at the base of the flagpole, one in a helicopter flying above the flag, and one person in office buildings north, south,

east and west of the flag. And I remain in my fifth floor office. Each of us is requested to describe what we see.

Would we not accept different perspectives due to different physical locations of the viewer? The perspectives are multiple--yet it remains a flag on a pole on a 20-story building.

However, suppose I requested each of my eight viewers to write an essay on what the flag meant to him or her!

The one passing by on ground level is 55; her husband was killed in World War II, she has never remarried. The one on the roof is a Mexican, a "wetback" working for a few American dollars, constantly fearful that Uncle Sam will send him back. The one piloting the helicopter flew a combat helicopter in Viet Nam for three years. He now flies tourists over Portland. The east person is 23, an unemployed, college educated Black. West is chairman of a large corporation, from an aristocratic family, Ivy League College, 65, and socially and economically successful and secure. North is a 16-year-old white high school girl from an above average middle-class suburb in Portland. She is happy at home and at school. She plans to become a U. S. history teacher in secondary school. South is an immigrant from Viet Nam. She is 35, one of the first of the Boat People, is studying English during the day and cleaning offices at night.

And I am an expatriate who has returned to the United States after a 10-year absence teaching in Papua New Guinea and Australia.

What would the conceptual reality of the flag be for each? Would it be as palatable as the physical reality of the flag? Would there be one "reality" of the flag? Would there be "multiple realities"? By accepting a multiple realities description of the situation, would our

understanding of the situation be expanded? Would we be willing to accept a multiple realities description of what the flag means to each of us?

We have been conditioned by the scientists who say there is only one description of a physical reality, conditioned by the mathematician that there is only one correct answer to the equation, and conditioned by our teachers to believe that there is only one "right answer" to each and every question, including social issues.

But the truth of the matter is that there may be and frequently are multiple realities of a single social experience.

Bloom in his study of a medical school identified different perspectives of the reality of the medical school. Lighthall, using the data collected by Smith and Keith, presented a conclusion in conflict with the collectors of the data.

If we are willing to accept the reality of multiple realities, how can this assist us as educational evaluators?

Education and Phenomenology

Education is frequently defined as a set of processes for the transmission of skills, knowledge, attitudes and values. Each society identifies what children should learn and how they should be assisted in that learning. Someone or some group is held responsible for providing educational activities (school boards, administrators, tribal elders); these activities always involve consciously selected patterns (curricula, syllabi, that which is to be taught); someone is responsible for conducting the activities (teacher, mentor, tribal elder); those who are

to be helped as they learn (students, pupils, initiates); and those who are concerned with the outcome of the educational activity (parents, profession, pupils, employers, society).[1]

If we are to evaluate all facets of an educational program in order to acquire a more meaningful understanding of that specific aspect of social phenomena, we will need to identify the multiple perspectives relevant to the five sub-sets identified in the previous paragraph.

Phenomenologists recognize the essential ingredients of education as described above. However, their description of the process of education not only includes a process of socialization but also a process of liberation. Education, in addition to transmitting knowledge, skills, attitudes, and values proscribed by the culture to the child who is initially culturally dependent, should also present knowledge, skills, attitudes, and values to the child so he/she can become autonomous, self-reliant, and responsible. Education is to liberate one from the dependent shackles of childhood so as adults they will be more responsible, as well as self-reliant, members of the community (Van Manen, pp. 4-6).

Phenomenologists perceive children as not merely those who can be educated but as those who must be educated. Unlike most animals who have innate instincts which enable them to survive with little or no guidance, a human child needs extended care, security, and tuition not only to exist in the world but to become autonomous and responsible in this world (Van Manen, p. 4).

Today's experts in the area of educational research and evaluation focus on measurable skills, managerial competencies, and instructional

[1]Adapted from Chamberlin, p. 120.

behaviors (Van Manen, p. 7). They have been influenced by the methods of physics and the natural sciences. Statistics and theoretical concepts presented by behaviorists are applied by researchers and evaluators as they approach issues in education (Dennis, p. 154).

The phenomenologists are not suggesting these are, in essence, evils within today's society. What they are suggesting is that the behaviorists present one description of reality and that other facets of total reality do exist. Phenomenology is a philosophical method--it is an approach to understanding the totality of the reality (the phenomenon) (Atkinson, p. 261).

Phenomenologists want to go back to the very essence of a thing--"that constant essence which inheres despite the variation" (Atkinson, p. 267).

Thus, if one is to evaluate an educational program, one would need to view the program from as many different perspectives as possible (e.g., pupil, teacher, administrator, profession, parent, community, industry, etc.), eliminate the variations and identify the constant essence.

One needs to identify whether one is evaluating the program or merely one of the variations of the program. Admittedly, this is not an easy task. In fact it is difficult in normal situations, and almost impossible in more extreme instances.

One might take the perplexing issue of minimum competencies as an illustration. Just as the African Bush School, (or New Guinea, Australian Aborigine, or any pre-literate, tribal school) taught the young person everything he or she needed for survival in its culture, one might expect that the inheritors of 2,000 years of Western Civilization

could sit down and identify minimum competencies necessary for a member's survival as we move into the 21st Century. But, not so.

The pre-literate society did not permit pluralistic viewpoints, did not recognize multiple interpretations of cultural needs or perceived realities. But Western Civilization has evolved into a pluralistic society which permits pluralistic interpretations of needs, attitudes, and values.

For example, in 1972, the Oregon State Board of Education ruled that by 1978 secondary graduates would be required to demonstrate competence in reading, listening, speaking, writing, analyzing and computing. These were identified as minimum competencies.

Very few readers would question the wisdom of such a ruling. The skills identified are vital in this technological world of ours. But what happened? How did school districts interpret the ruling?

Some school districts paid lip-service to the ruling and merely stated that the pupil had acquired the competencies. Others listed, tested, and recorded as few as nine competencies. But some listed as many as 300 competencies, including personal cleanliness (if one showered 80 percent of the time after P.E. classes, one was identified as mastering the competency of personal cleanliness and satisfied minimal standards set for graduation) (Frahm, p. C1, Anderson, pp. 1-12).

Thus, educators accepted the "concept of minimum competencies" and proceeded to adapt the concept (add variations to the essence) until it bore little resemblance to the original intent of the Oregon State Board of Education.

What is the role of the evaluator who attempts to evaluate basic competencies? The evaluator must wade through a sea of variations and

identify the variations as well as the "essence", i.e., the "basic competencies" in this instance.

If we recall that phenomenologists perceive education not only as a transmitter of culture but as a liberator from the shackles of childlike dependency, one might query whether each of the competencies were related to assisting a person to become autonomous, self-reliant, and responsible. One might be able to identify the "variations" and the "essence" by putting each "competency" to a test of "basicness".

This writer is not suggesting that the phenomenological approach should be used exclusively, but rather that it should be used in addition to other approaches which may be basically statistically or behaviorally oriented, etc.

Figure 1 is an adaptation of a visual model developed by Clark and Johannet (p. 53) to highlight some of the similarities and differences of seeking information from traditional (socialized) sources and phenomenological sources.

Figure 1

Characteristics and effects of socialized and phenomenological sources of perception

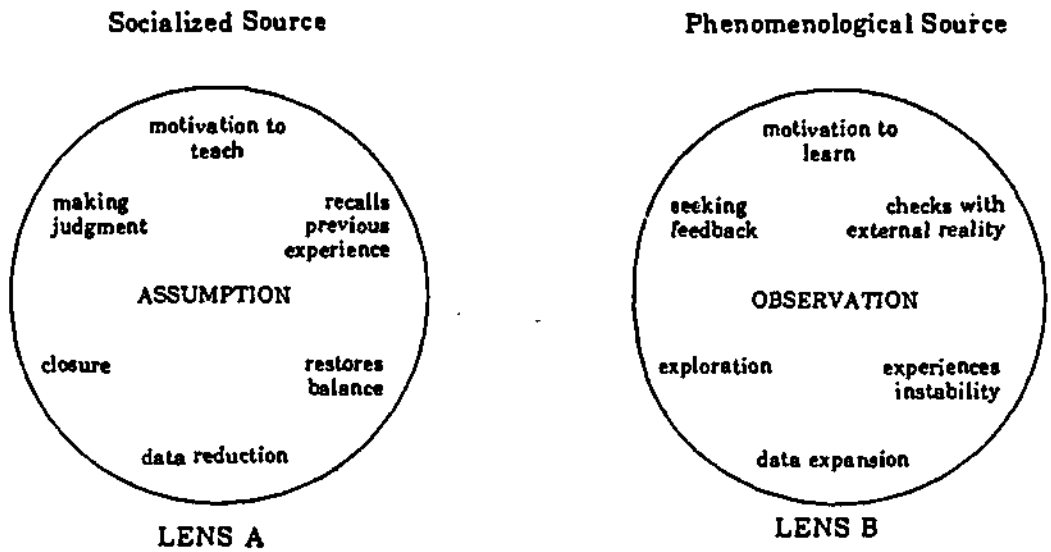


Table 1 (Greenfield, pp. 4-5) is presented as an illustration of the natural, traditional (socialized) view and the phenomenological view of social reality.

TABLE 1
ALTERNATIVE BASES FOR INTERPRETING SOCIAL REALITY

Dimensions of Comparison	Two Views	
	Natural Systems	Phenomenology
Philosophical basis	Realism: the world exists and is knowable as it really is. Organizations are real entities with a life of their own.	Idealism: The world exists but different people construe it in very different ways. Organizations are invented social reality.
The role of social science	Discovering the universal law of society and human conduct within it.	Discovering how different people interpret the world in which they live.
Basic units of social reality	The collectivity: society or organizations.	Individuals acting singly or together.
Method of understanding	Identifying conditions or relationships which permit the collectivity to exist. Conceiving what these conditions and relationships are.	Interpretation of the subjective meanings which individuals place upon their action. Discovering the subjective rules for such action.
Theory	A rational edifice built by scientists to explain human behavior.	Sets of meanings which people use to make sense of their world and behavior within it.
Research	Experimental or quasi-experimental validation of theory.	The search for meaningful relationships and the discovery of their consequences for action.
Methodology	Abstraction of reality especially through mathematical models and quantitative analysis.	The representation of reality for purposes of comparison. Analysis of language and meaning.
Society	Ordered. Governed by an uniform set of values and made possible only by those values.	Conflicted. Governed by the values of people with access to power.
Organizations	Goal Oriented. Independent of people. Instruments of order in society serving both society and the individual.	Dependent upon people and their goals. Instruments of power which some people control and can use to attain ends which seem good to them.
Organizational pathologies	Organizations get out of kilter with social values and individual needs.	Given diverse human ends there is always conflict among them.
Prescription for curing organizational ills	Change the structure of the organization to meet social values and individual needs.	Find out what values are embodied in organizational action and whose they are. Change the people or change their values if you can.

Figure 1 and Table 1 may develop more meaning if we use them as guidelines to describe two elementary school teachers as they proceed to assist young children as they learn to read.

Table 2

Teacher A Socialized Systems Pattern	Teacher B Phenomenological Pattern
- Children arrived	- Children arrived
- Teacher checked readiness	- Teacher checked readiness
- Set objectives	- Set objectives
- Class organized into 3 reading groups	- Class organized into 3 reading groups
- Lessons taught	- Lessons taught
- Children tested	- Observations
- Children re-grouped on test results	- Some children do not like to learn how to read
- Teacher attempted remediation with bottom group	- Some children are not progressing satisfactorily
- Children tested	- Children tested--some experiencing difficulty
- Some children identified as remedial	- Checked children's background
- Children labelled--referred to remedial reading specialist	- Observed their learning patterns in other subjects
- Children removed from class each day for remedial reading with a specialist	- Reviewed reading programs previously used by teacher and examined other programs available in curriculum storeroom
	- Selected a new program perceived to be more suitable to pupil needs
	- Regrouped the class into 3 groups
	- Used the new reading program with bottom group
	- Children learnt to read
	- Children "enjoyed" learning to read

Teacher A and Teacher B are real teachers. Both are respected as competent teachers. Teacher A favors a fairly traditional approach to teaching. Objectives are set. Children are tested. Children are sifted and sorted according to test results. Pupils with difficulty are assigned to specialists.

Teacher B was concerned why a group did not like to learn to read. She reflected upon her procedures and compared her teaching this group with teaching previous groups. She identified similarities and differences. She checked the background of the pupils. Some were repeating the grade. Perhaps, they had been too immature to learn to read last year. But they were "failures", and they rejected repeating the same reading experience which labeled them as failures last year.

Teacher B reviewed a variety of reading programs and selected one with an entirely different approach. Children enjoyed the learning. The class and the teacher experienced success.

Teacher B, as a teacher-evaluator, wanted to get to the "essence" of the problem rather than to one of the "variations" of the problem. By reflecting upon the problem in the totality of all of its multiple realities, the teacher identified a teaching-learning approach that proved to be satisfactory.

Teacher A also believed she was successful. She had identified slow learners and had arranged to have them taught by remedial specialists who had special skills which she did not have.

This writer is not suggesting that Teacher B was better than Teacher A. This writer is suggesting that it is better to use both procedures A and B rather than merely procedure A.

Phenomenology and Multiple Realities

Edmund Husserl (1859-1938, German philosopher) is regarded as the father of modern day phenomenology. Husserl defined a "phenomenon" as a thing precisely as it is known by consciousness (Atkinson, p. 263).

"Phenomenology" is defined by some of Husserl's disciples as "a structural description of consciousness of the things themselves," (Atkinson, p. 266). Another group of phenomenologists from the Utrecht School describe phenomenology as a name which is mainly used "to designate a movement in the social and human sciences which has as its primary objective the direct investigation and description of phenomena as consciously (i.e., pretheoretically) experienced," (Van Manen, p. 3).

Soliman (p. 280) writing in Australia perceives phenomenology as "a method of critical inquiry, a philosophical discipline concerned with the search for meaning to overcome the limitations of one-sided perspectives and limited horizons in a systematic manner."

In brief, phenomenologists are supporting a systematic, critical inquiry into situations of physical and social reality in order to increase their awareness and understanding of the essential nature of the physical or social reality.

In order to do this, a person must disengage himself or herself from the reality, i.e., assume a position of complete neutrality. From this position of neutrality, one must logically and critically analyze the reality from as many perspectives as possible in order to determine the essential nature of the reality.

Although physical and social reality may exist outside of the beholder, knowledge of that reality is <u>socially</u> <u>constructed</u>, i.e., people

interpret physical and social realities in order to make some sense out of the world and their behaviour within the world (Soliman, p. 282).

We all live in, and interact from within, an area that may be labeled as our individual "life-space". This life-space includes all the external stimuli that surrounds our life-space, e.g., sound of traffic, laughter of children, music fromn a stereo, people passing by, etc. It also includes inner stimuli from our internalized knowledge, skills, attitudes and values, i.e., from previous learning experiences that we have stored away for future use.

Some of the items within our life-space are much like grandmother's best chinaware, crystal and silverware. These items are rarely visible and used only on special occasions. However, there is a pool of items within our life-space that we tend to use more frequently. They are ready, on-call, for almost immediate use.

Lighthall (p. 262) defines this pool of ready-to-be-used inner and outer stimuli as "reality." Of course, grandmother's best chinaware was real, but Lighthall's description of reality refers to active, potentially operational knowledge, skills, attitudes and values that may influence the interpretation of a physical or social reality as it is being experienced.

If I may, I will interject several examples to illustrate the point at issue.

In isolated valleys of New Guinea, native tribes had not experienced an airplane until World War II. The plane was not part of their life-space. One might reconstruct what occurred as the first airplane entered one of those remote valleys.

The women in the village were out in the fields tilling the ever-present sweet potato plants. The men were on the alert nearby with spears and clubs in case an enemy intruded on their territory. A roaring sound was heard in the sky. A plane appeared, flew over the valley, and disappeared.

The natives probably either ran in terror or fell to their faces in fear. Relying upon previous experiences recorded in their life-space reality, this was a giant bird. Whether it was real or mythological was the question. (In fact, the Melanesian Pidgin language uses the word "balus" bird in Pidgin for airplane today, which references their initial contact with the concept.)

The bird probably reappeared on several occasions before some white men came into the isolated valley and cleared a strip of land. When they completed their task, they talked into a box (radio); and the giant bird appeared again. This time it landed, opened its stomach, and people and boxes came forth.

Gradually, after many experiences with the airplane (stimulus), the New Guinean developed a concept of plane which was more consistent with physical reality. A plane had a fuselage, wings, tail, wheels, and a propellor.

However, in some of the isolated valleys the airplane entered and did not remain for long. The priorities of battle shifted, and airfields were overgrown by jungle just as quickly as they had been built by men.

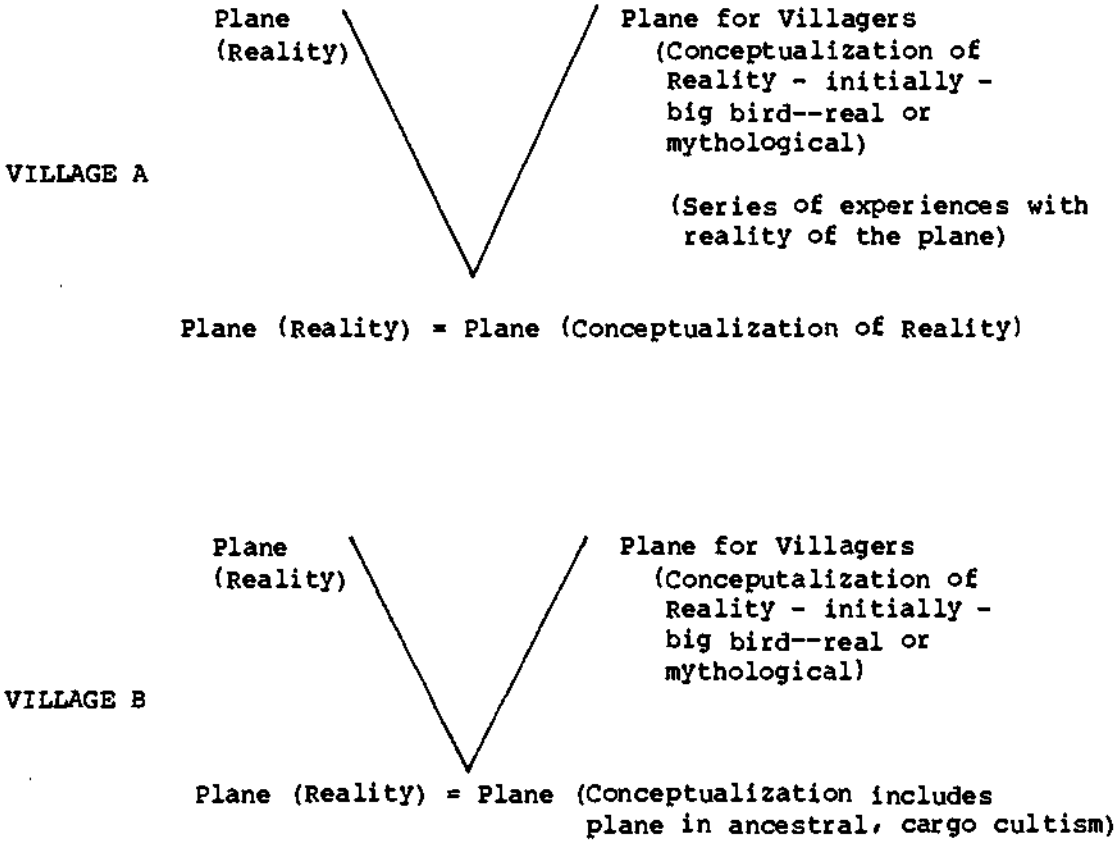
In a few of these valleys, the villagers cleared a "landing strip" and talked into a "box" and then awaited the arrival of the bird with the cargo. A form of Melanesian Cargo Cult developed around the airplane. The villagers associated the arrival of the airplane with their ancestors

and believed that the "Cargo" was waiting for them. All they believed they needed was to prepare the landing field, talk into the box and wait.

The reference to the New Guinea situation has significance for this discussion. Both groups of villages in New Guinea encountered the physical airplane in a similar way. One group eventually conceptualized the airplane so that their concept agreed with the physical reality. The other group, with less contact with the airplane, conceptualized the plane as part of ancestral beliefs and cargo cultism.

Figure 2 illustrates the two situations.

Figure 2

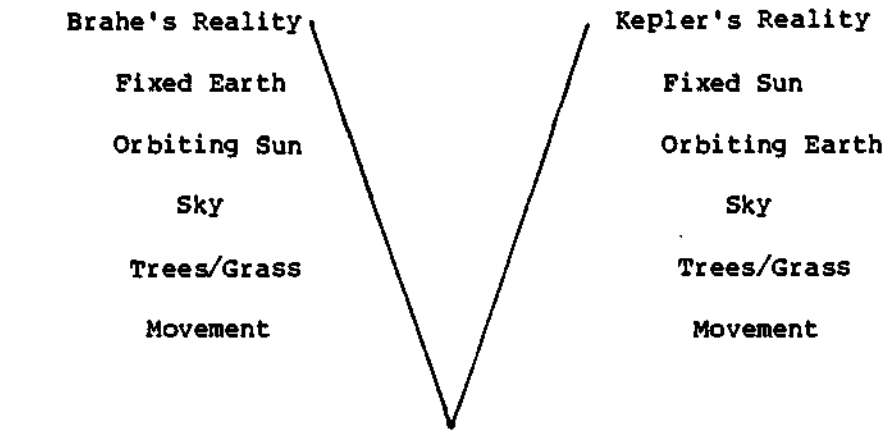


Or, another example from the Western world and from science to illustrate the point. Suppe (pp. 151-166) posits the query: "Is it actually true that two persons holding radically different theories about the same objects really do see the same thing?" These theories are part of their life-space realities. Suppe (p. 153) refers to an article by Hanson wherein Hanson created a hypothetical situation in which Johannes Kepler (1571-1630, German Astronomer) and Tycho Brahe (1546-1601, Danish Astronomer) both are watching the dawn. Kepler believes the sun is fixed and the earth is moving around it. Brahe believes the earth is fixed and the sun is moving around it.

Both are experiencing a common visual experience, e.g., blue sky, green grass and trees, yellow-white disk appears above the green trees and is visible in the blue of the sky.

There eyes record the same sense datum. However, their theoretical positions influence their ex post facto interpretations in reference to the same visual datum. Their theoretical assumptions influence the organization of what they observe. Seeing frequently involves the conceptual organization provided by the knowledge required to interpret what one has seen. Seeing involves a linguistic or propositional component. This "linguistic" factor gives relevance to our knowledge.

Figure 3



The illustrations exemplify the concept of multiple realities as presented by phenomenologists. They have come from physical situations people have experienced. Persons interpret subjectively the physical and social realities of the world around them in relationship to the "reality" of their own life-space. In as much as each one of us interprets this subjectively, each of us has his or her own interpretation of a physical or social reality as experienced, perceived, and interpreted. Each of these perceptions are "real" for each person. Therefore, some phenomenologists use the term "multiple realities" to explain the possible existence of differing conceptualizations of a situation or event.

This is not to imply that the external physical or social event was multiple; however, the internalized conceptualization of the reality may vary from person to person as it is interpreted subjectively in relationship to the knowledge, skills, attitudes, and values which influence the interpretation of the experience. The operational

"reality" of each person's "life-space" influences the subjective, reflective, internal conceptualization of situations and e ents from an external physical and social reality.

Thus it is that some phenomenologists such as Lighthall (p. 262) suggest that one should consider the possibility that interpretations of social reality may differ, i.e., that subjective conceptualizations (multiple realities) of a situation may vary from person to person. In order to understand the entire social event one must consider (as much as possible) each key participant's interpretation of the event. Lighthall uses the symbol "N" for the number of each of the key participants. Also, there is the external reality of the situation or event; Lighthall identifies this as the "+1" factor. Therefore, the "reality" is the combination of overlapping subjective conceptualizations (multiple realities) as well as the external reality. This is truly an holistic interpretation of reality.

Multiple realities, N+1, subjective, internalized conceptualizations of reality are important points to remember in the area of education. Occasionally it is impossible to comprehend fully the totality of the social reality in an educational experience. Our knowledge, skills, attitudes and values influence our interpretation of the experience. If we attempt to examine the experience using a "multiple-realities" perspective, we may come to a better understanding of what the totality of the reality was in actuality.

In the introduction to this paper, the writer made reference to two social events (educational programmes) that were examined by social scientists who utilized a "multiple-realities" perspective in examining the data. The evaluator/researcher may find that the interpretation of

the data may shift emphasis if he or she considers a multiple-realities approach as the method of analysis.

Education

Today's average American citizen does not approach a reflective analysis of education without some previous exposure to education. If a person has completed secondary schooling, the person has had at least 15,000 hours of classroom contact with teachers, with institutional structures and with educational ideas. This should be a fairly firm foundation upon which to base some assumptions about education. Most of us have judged other professions and other professionals with much less contact. After a visit or two, we judge the merits of a doctor, a chiropractor, a plumber, an auto mechanic, and on and on.

Not only do ordinary citizens possess previous experience upon which to base their judgments relating to education, they also have the benefits attached to a heritage of several thousand years of Western Civilization and the resultant values attached to formal education within the culture. And, of course, as interactive human beings, they are able to utilize, vicariously, the experiences others have had of schooling.

It also appears to be "natural" for human beings to learn. Humans have an innate capacity to learn. Most of what we learn comes to us in informal learning situations.

We observe others, and we copy. We observe, and we role-play. Most of our attitudes and values are internalized by informal procedures. We rarely put them to any test to determine their validity or the degree to which we have mastered the learning. We internalize them almost as articles of faith.

Just as it appears to be "natural" for humans to want to learn, it also appears to be "natural" for societies, which the humans have instituted, to want to perpetuate themselves. All societies have established, formally or informally, some system of perpetuating their societal system with all of its accompanying essential knowledge, skills, attitudes, and values. Societies have used initiation ceremonies, apprenticeship programs, schools, etc., etc., to transmit the essentials from one generation to the next.

Traditional societies permitted very little, if any, deviation from the proscribed corpus and process of education. Some of our totalitarian forms of government and society today do not permit much deviation from the party-line either. However, in certain nations that have been influenced by the Enlightenment and the accompanying freedom of thought which individuals may enjoy; and in certain nations that have absorbed migrants from various parts of the world during moments of crises, the corpus and process of education is not quite so simple to identify and to proscribe.

With the Enlightenment came an opportunity for individuals to reflect upon the meaning and the purpose of education and to come forth with their own, individualistic interpretations. The meaning and purpose of education varied as interpretations varied. A review of the development of philosophies of education over the past three hundred years illuminates the myriad of interpretations that have emerged.

Also, within countries such as the United States who have absorbed millions of refugees, the issue becomes exacerbated. Not only did the United States inherit a variety of educational philosophies from the heritage of the Enlightenment, it also inherited a variety of educational

values and attitudes carried here by cultural and ethnic groups as they entered the United States.

The above, in itself, is part of the reason why there is no single interpretation, single reality, of what education is and what education should be within the United States. Of course, there are vocal extremists who suggest their interpretation is the only legitimate interpretation of the corpus and process of education and other interpretations are not only un-American, but inferior as well.

Formal education within the United States has expanded from elitist education for a chosen few to education for the masses. Educators have expanded their domain to include many other areas of concern and responsibilities, e.g., hot lunches to ensure a balanced diet for young Americans, bussing pupils from a ghetto area to an affluent area to ensure equality of educational opportunity, etc.

Education reached a dubious moment of glory in the post World War II period when many people believed education was the elixir of elixirs, the panacea of all panaceas. More education would cure the world and its people of all of its ills. Education enjoyed the frenzied excitement of a gold-rush. Everyone jumped on its bandwagon. Happy days were finally here.

All of this phenomenon contributed in part to the present image individuals have of education. Education was the master key to open all doors. But the doors did not open that easily. The bubble burst. Economic recession, political instability, social insecurity, etc., all contributed to a reassessment of the value of formal education. People began to question their faith in the miracles of modern education--not only to doubt, but to distrust and to challenge the establishment labeled "Education."

The average citizen could not grapple with the total concept of modern day education when he attempted to challenge it. The reality which evolved was beyond his powers of comprehension. Therefore, when an individual cannot conceptualize the totality of a concept in order to challenge its very essence, the individual begins to attack sub-sets of the whole.

Average citizens began to attack anything in education with the label "New." "New mathematics did not include the multiplication tables." "Open Plan was a disaster." And on and on. Of course, citizens who previously presented gifts (supported bond and levy proposals) to the alter of education now withheld these gifts (opposed bond and levy proposals).

Therefore, with all of the above, plus much more which this author did not include in this brief resume, no wonder there is some concern, some second-thoughts, on the corpus and process of education today.

People had not necessarily lost the faith in their personal experience with education that they cherished, but they were beginning to challenge new interpretations of that basic faith. "Ah, if we only could return to the good old days when the schools taught the basics, all of our problems would be over."

"The schools should teach the things which they historically did so well." "They should teach the three R's." "Look at me. I am a successful product of those traditional schools. Why, I still know the times-tables." "Stop teaching the frills! Back to the basics!" One could continue the illustrations; however, our purpose is more explicative rather than contemplative at this moment.

Therefore, let's return to the basic issue. What is the purpose of education? Traditionally and historically it has been to transmit

basic knowledge, skills, attitudes and values to an initiate so he or she can join the ranks of society as a productive and responsible member who will assist in perpetuating the society.

It is extremely difficult to comprehend the totality of what education is today. It is difficult to isolate education and to examine it in isolation. It is difficult to examine objectively a system which one has experienced subjectively. But let's isolate a segment of the totality and inspect it as objectively as possible.

Phenomenologists suggest the approach is one of "disengagement and reflective apprehension of what you have until now been unaware of" (Zaner, p. 36).

Logic suggests that I can not disengage myself completely because I am an integral part of my life-space in my society. I must use the cognitive concepts and skills of my life-space in order to reflect upon anything. These are the products of my culture, my educational experiences. They, of necessity, limit my reflections to the limits of my potentiality.

However, this does not negate the necessity of disengagement and reflection. It merely cautions us of our personal inadequacies and limitations as we approach disengagement and reflection with some degree of fear and trepidation.

Education and Basic Education for Survival

Phenomenologists suggest that we focus our attention on a single aspect of reality in order to analyze it thoroughly whenever the totality of the phenomenon is too complex for purposes of disengagement and reflective analysis.

For example, one significant issue in education today is the "Return to the Basics" movement. This is a current issue, and one that is certainly creating much discussion within all major sub-sets of society. In a few brief pages, we will attempt to isolate several aspects of the issue in order to analyze it; and, if possible, reduce the issue to its essence, and examine the essence. The analysis will not be complete. It will be used to illustrate some aspects of the methodology of Phenomenology.

What are "the Basics"? For most citizens "the Basics" mean the three R's: reading, writing, and arithmetic (Pipho, 1977, p. i; Miller, p. 6; Wise, p. i; Haney and Madaus, p. 467).

However, the limitations of this simplistic definition are obvious. How should one teach the three R's? What should be the content? What skills should be taught? To what level of competency should we expect all to reach as a minimum level of performance? How should we test for minimum competency? Should we re-test periodically to check on retention of what has been mastered?

In our brief resume of education which preceded this section, we noted the influence of cultural and ethnic values on education. The answers to the questions in the previous paragraph will depend, in part, upon the cultural and ethnic values which individuals have for education and for the three R's.

Nevertheless, society is still expressing its faith in education. It is saying, "Just return to the good old days when you taught us 'the Basics.'" For educators, this no longer is that simple (nor was it in the past). For today when one identifies more specific objectives and goals, one becomes responsible, accountable, and (unfortunately in some instances) one becomes legally liable (cf. Tractenberg, McClung).

It was relatively easy back in "the good old days" to demolish parents and send them home feeling a bit inferior by resorting to jargon; but today, as teachers, we are a bit wary to attempt similar techniques in a court of law.

Here are some of the critical comments from different segments of American society responding to queries about the adequacy of education (Miller, Pipho, Airasian, et al.).

1. A considerable number of parents in all fifty states are concerned that their children are not acquiring basic knowledge and skills necessary for adult life.

2. Educators are not able to explain adequately to taxpayers why educational costs are increasing when there is a decline in enrolment and test scores.

3. Employers are dissatisfied that considerable numbers of their employees are unable to perform perfunctory skills, e.g., simple computation, completing simple forms.

4. Colleges and universities are not pleased with the decline in Scholastic Aptitude Test scores and find it necessary to implement additional remedial classes for first-year, tertiary-level students.

5. Legislators in all fifty states are pressing for reforms in education due to pressure from their constituents. Reforms include a "Return to Basics."

6. All fifty states are engaged in some form of activity (study, planning, discussion, drafting, implementation) to identify minimal standards for pupils and/or schools.

The six areas of concern listed above illustrate that major segments of the American community are concerned about the present product educational systems produce within the United States. This writer's experience in education includes teaching at primary, secondary, tertiary, and adult levels in the United States, Germany, Thailand, Papua New Guinea, Fiji, and Australia. My observations of additional areas of concern would include those from the pupil's desk. Pupils and students around the world are beginning to complain about boredom within the

classroom, arrogance on the part of teachers (including tertiary-level academics), and lack of relevance within the curriculum.

What do the educators say in rebuttal? A few comments follow (Atkins, Cuban, Airasian, et al., National Elementary Principals Association).

1. The most talented students enter schools of medicine, law, and engineering. Students with slightly above average talents tend to become teachers.

2. Education is not a simple process such as removing a vermiform appendix. It is a complex process dealing with a multitude of complex variables. We need more time and money to research how children learn. Teaching still remains an art because we know so little, scientifically, about the teaching-learning process.

3. Parents and the community are not as supportive of school policy as they were previously. Discipline and control (requisites of a wholesome learning environment) are impossible without public support.

4. Economic, political, and social priorities set by legislative groups place educators in the invidious position of attempting to influence or resolve problem areas over which they have little or no control.

5. More children remain at school longer than ever before. If one assumes a normal distribution of talents in a normal distribution of the population, naturally some children with below average talents will remain in school. There are no jobs for them when they are young. Society wants them off the streets and in schools. No longer do we educate the elite. We educate all children. Society must accept a normal distribution of achievement when youths complete secondary school.

6. There are too many distractions, e.g., television, automobiles, drugs, violence, sports, that absorb the students' interests and receive a higher priority from them than education.

7. One may say that the educational system is at fault. That is partly correct. However, only two groups may be held directly accountable for a child's failure: society and the child.

8. The 3 R's that parents wish teachers to teach is quite nebulous and elusive. To what degree of mastery and sophistication do we anticipate all children to reach in the 3 R's? We have many recommendations, but we have no scientific evidence to support any recommendation that will satisfy all segments of the population.

9. Society also wants schools to teach Life Skills. Are these the 3 R's? Are these part of the Basics? Do all children need to be taught the same Life Skills? Will a future surgeon need the same Life Skills as a secretary or an auto mechanic or a housewife? Schools cannot assume the initial responsibility of teaching everything every child needs. Society must share this task.

One could continue the presentation of evidence from all interested and concerned parties. There would be no end to the presentation. However, the purpose of this brief section was to present some aspects of the methodology of phenomenology.

I will present some conclusions based upon available literature and personal experience. The reader may wish to forgive the writer for coming to some awesome conclusions without complete documentation. A few mental feats of gymnastics enabled me to move from point to point rather nimbly but perchance a bit haphazardly.

My conclusions stemming from a brief investigation of the Return to the Basics movement are:

1. Societies endeavoring to perpetuate themselves establish institutions to perform the task of transmitting essential knowledge, skills, values and attitudes from one generation to the next in order to perpetually renew the society.

2. Two basic institutions who have been assigned this task by society are:
   (a) The family (extended and/or nuclear)
   (b) The school

3. The family (extended and nuclear) is becoming extinct in Western socieites. (This is another subject and is not discussed here; however, sociologists studying the phenomenon now refer to a "living unit composed of one adult and one child" as a "family." There are many reasons for the collapse of this agency of

socialization.) Therefore, the "family" is unable to perform its share of the role of educating future generations for society.

4. Society has become so complex due to pluralistic interpretations; multiple realities; the knowledge explosion; variables such as human, social, political, economic, psychological, physical, that schools can no longer fulfill their primary role as a transmittor of the basic essentials of the culture from one generation to the next.

5. Since the two basic institutions established by society to educate its future generations can no longer perform the task, and since the task is now so complex that it cannot be accomplished, the present form of Western Civilization will gradually decline and disappear.

The reader may be a bit shocked, stunned, or perhaps insulted by this writer's startling conclusions. We began by a discussion of the Return to the Basics and we conclude that Western Civilization is fading away.

However, one of the techniques of the phenomenologist after he or she has disengaged him or herself from the reality and reduced the item of analysis to its essence is the technique of creating a variety of possible solutions in order to apply these to the situation. Creating unique solutions may open avenues to new understandings. The reader may wish to recall the initial sentence in this essay, "One of the basic goals of education is 'understanding.'"

Whenever we create new tentative solutions, we confront them with a test of possibility. We could have researched the literature and presented a litany of states involved in minimum competencies, scholarly arguments for and against involvement, and on and on.

However, we have elected to come to a more "creative" conclusion. The two institutions of enculturation for our society no longer can perform their task.

Perhaps such a conclusion does open the doors for debate; but, hopefully the debate is channelled in another direction so that new insights, additional awareness, and increased understanding does develop.

Evaluation and Phenomenology

Two major theoretical perspectives have dominated the social sciences these past one hundred years: qualitative and quantitative. The latter frequently is labeled as scientific, empiricist, quasi-empiricist, positivist, etc. This group constantly seeks the "facts." They attempt to identify and isolate the "causes" and/or the "effects" of specific social phenomena. Their methodology is basically quantification of collected data. Their instruments include survey questionnaires, inventories, demographic analysis. The data collected is then subjected to statistical analysis in order to prove, statistically, that cause and effect relationships do or do not exist between previously identified variables (Bogdan and Taylor, p. 2).

Educational evaluators in this group support "scientifically controlled, experimental research." They set up experimental and control situations after identifying objectives and methodology. Data is collected, analyzed and interpreted. Conclusions are based on this scientific process.

The hallmark of this group of educational evaluators is "objectivity." They liken themselves to scientists in a laboratory. They recognize reality as observable, measurable, and reportable. An educational program may be objectively evaluated by measuring the degree of attainment of the objectives. Statistical analysis of the data will

indicate the degree to which the objectives have been met. Quantitative data is gathered to quantify conclusions (Rossi and Wright, pp. 13-19).

The other major theoretical perspective does not pretend to be scientifically objective, but admits and encourages subjectivity in its approach. Because its major concern is with the subjects who are participating in the social phenomenon, this particular perspective has been labeled phenomenology. Phenomenologists support the thesis that different people may interpret the same things differently, and that the same person may interpret things differently at different times (Bogdan and Taylor, p. 11). The reader may recall our example of viewing a sunrise by Kepler and Brahe and the example of New Guinean villagers and the arrival of the airplane.

The phenomenologist is not only interested in identifying what is social reality but is also vitally concerned about how each participant in that specific social reality perceives that reality and interacts because of his or her perspective. Phenomenologists support empathetic understanding of the interactions of the subjects within the social situation. They attempt to describe the social reality through the perspectives of the participants within the social situation.

Qualitative methodologies used by phenomenologists include participant observation, review of personal documents (letters, written records, autobiographies), unstructured interviews. These methodologies are used to "produce descriptive data about people's own written or spoken words and observable behavior," (Bogdan and Taylor, p. 4).

Of course, this writer recognizes that a few social scientists do employ qualitative as well as quantitative methodolgoies as they collect their data. However, it is generally accepted that there are two main divisions: scientific and humanistic. One group accepts objective

reality as perceived by scientific, quantitative methods. The other accepts a subjective reality as perceived by qualitiative, descriptive data received from those participating in the reality.

Each group, in essence, approaches different problems and seeks different answers. Each group, of necessity, uses methodologies which serve its purposes (Bogdan and Taylor, p. 2).

Paulo Freire (p. 21) stated that every educational practice implies a concept of human beings and a concept of the world. Evaluation within education is an educational practice. The two theoretical perspectives outlined above partly illuminate these concepts. The implication for educational evaluators is that by using methodologies derived from both theoretical perspectives, an evaluator may obtain a closer image of reality than by using only a single perspective.

By approaching an educational evaluation (whether it be a curriculum, a school, a policy, a program) via different approaches and seeking more than one answer, an evaluator should produce a better and more complete understanding of the event under scrutiny.

A Selected Methodology from Phenomenology

1. Disengage the inquirer from preconceived assumptions.
2. Attempt to maintain a position of neutrality.
3. Identify the segment of the phenomenon which is to be examined.
4. Isolate it. Place it in "brackets" for analysis.
5. Collect as many subjective perceptions of the "bracketed reality" as possible. (Multiple realities as perceived by the participants who are involved. Participant observations, unstructured interviews, personal documents from those involved.)

6. Create additional perspectives even "mind-blowing, mind-boggling" perspectives.

7. Identify the essence of the "bracketed reality." This includes the overlapping similarities received from participants.

8. Identify essential secondary determinants if any. Variations of the essence.

9. Record as much of the above in the language and style of the participant-informant.

10. Reflective, situational analysis. Descriptive, reflective component.

11. Analyze and interpret the descriptive data.

12. Conclusions and Recommendations.

PART II

PHENOMENOLOGY, MULTIPLE REALITIES, AND EDUCATIONAL EVALUATION

PART II

Introduction

In Part I of this paper, several issues emerged which require additional commentary, e.g., paradigms, objectivity and subjectivity, multiple realities and multiple strategies, bracketing, methodology of phenomenology, understanding, and the relationship of phenomenology as an evaluation model with other evaluation models which are supportive of a subjective approach.

Part II is an attempt to clarify these issues which have developed as a result of critical comments from selected readers and continuing reflection on the theme by this writer after completing Part I. Readers seeking the final word on the subject may be disappointed. Readers seeking additional questions for reflection, hopefully, will be rewarded.

Paradigms

People normally act within the potential of their knowledge and skills base, within the constraints of their attitudes and values, within the parameters of their own world-view. A continual process of enculturation into our society places us within this societal perspective of the world. Unless we act from a perspective deviant to the dominant perspective, we are not usually requested to identify our basic principles, tenets, world-views. In day-to-day activities we rarely are challenged to identify the basic principles which support our positions.

Educational evaluators frequently use paradigms to illustrate procedures which they will use in an evaluation. Dictionary definitions

of "paradigm" include synonyms such as "pattern," "model," "archetype" or phrases such as "an outstandingly clear or typical example," but they end there. It is not merely the model which is of significance to those who read the final evaluation report, but it is the philosophical, psychological, sociological, historical, etc., bases upon which the paradigm was developed and selected by the educational evauator.

Educational evaluators are involved in either presenting evidence which ultimately will determine the value or worth of educational programs, projects, or activities or in the actual determination of value or worth themselves. Whenever educational evaluators are involved in determining the value or worth of an educational program, they should identify their world-view so that the reader is able to interpret the evaluation document in its proper perspective. The educational evaluator needs to clarify quite clearly the philosophical bases upon which the paradigm was selected. The assertive groups which challenge the dominant group are urged to identify and to support their basic positions. Why should not the dominant group be requested to reflect upon the philosophical basis of their own position!

As noted in Part I of this paper, the dominant group in educational evaluation today favors some form of empirical or quasi-empirical approach (Campbell, 1974). This approach is favored by the group because it purports to present results which are objective, i.e., true. Paradigms which support experimental-control designs, process-product models, objective models, etc., are all off-shoots of various segments of positivist philosophies.

No doubt there are other factors which link the empirical group in the field of science and the quasi-empirical group in the social sciences

which are a result of concurrent historical developments. The quest for "objectivity" in education is part of an apparently successful revolution in science and technology. Unfortunately, there is a tendency to avoid ethical questions when one is operating within the empirical realms. Evaluators dare to suggest they are presenting scientific, objective truth as a result of following a paradigm which purports objectivity. The very selection of the paradigm was basically subjective. But the phenomenologists hold that social activities are results of interactions between human beings who are not only homo sapiens but also homo socius. Society exists within a dual character of objective facticity and subjective meaning. This necessitates evaluating both segments of social issues--the objective and the subjective, because both have significance and must be recorded by the evaluator (Berger and Luckman, pp. 22-49). Social situations (including educational programs) are replete with objective facticity yet one may lose the impact of their significant relationships unless they are analyzed within their own respective social realities.

Therefore, this writer is suggesting that educational evaluators do more than present their paradigms, that they reveal the bases of their paradigms, the pathways which led to their selecting one paradigm from amongst others, and to defend their decisions. (For a rather persuasive presentation of the necessity of informing the reader of one's basic premises as well as the strengths and limitations of paradigms, the reader may wish to consult Thomas S. Kuhn, The Structure of Scientific Revolutions. Practitioners in the field may wish to review an example in which four different paradigms are used to research the relationship between poverty and school crime. James S. Leming (1978) utilized

psychoanalytic, social learning, humanistic, and cognitive-developmental paradigms to illustrate the strengths and limitations of each paradigm.) To say that the objectives paradigm is best without evaluating others is not without subjective danger. The issue is not objective or subjective. The issue is how complementary are objectivity and subjectivity.

Objectivity-Subjectivity

One of the central issues which commonly emerges whenever an assertive group challenges the dominant empirical group is the issue of objectivity versus subjectivity (Campbell, 1974; Scriven, 1972). The empirical school suggests that their methodology results in evidence which is objective, therefore, true. The evidence may be a result of an experimental-control research project, an examination of objectives and student achievement, data analyzed statistically, etc. Quantitative data present objective truth. Qualitative data treated quantitatively present objective truths.

Subjective methodology, according to the empiricists, results in little more than a collection of attitudes and opinions but not evidence which is acceptable as factual, i.e., true.

Phenomenologists do recognize empirical truths and do use these truths in any reflective process. Phenomenologists do suggest that not all methodologies which claim to create results which are objective are necessarily objective. The very fact that a person selects one methodology rather than another usually is a subjective judgment. When a group identifies objectives, this becomes an intersubjective judgment. When a group identifies items to test the achievement of objectives, this is an intersubjective judgment.

The educational evaluator who records that no significant difference was noted but that this was due to the limitations of the instruments must blush a bit, subjectively. Was not the choice of instruments a subjective decision?

One must really conclude after reviewing purported empirical research in education that some of the authors of the research reports are using fairly loose, colloquial definitions of "objective" and "subjective" that will not stand under critical scrutiny. (Perhaps it is a carry-over from school days when multiple choice-type tests were "objective" and essay-type tests were "subjective.")

Phenomenologists are suggesting that the term "subjective" for them implies that the subject is performing a cognitive act of reflective analysis using cognitive knowledge and cognitive skills. The emphasis is on subject--the one who is performing the internal cognitive, reflective act. An Einstein sitting in his study reflecting on a question from mathematics or science subjectively arrives at an answer which may be as objective as a solution which emerges from a laboratory experiment.

Phenomenologists are suggesting we not accept a methodology as objective merely because it is reported to be objective. They are suggesting that we, subjectively, reflect upon the "givens" in any situation before accepting them. Those who perform the craft of educational evaluation within the dominant empirical strand do not realize that certain aspects of the craft remain an art.

Phenomenologists suggest we return to the philosophical definition of subjective which existed prior to the emergence of positivism. The emphasis is on the subject performing a rigorous, scholarly, reflective, cognitive act. There is a need to return to subjective meaning as well

as objective facticity in order to move towards total understanding of educational issues. It is not a choice of objective versus subjective, rather it is a reflective question of how do we utilize both in order to obtain a more complete understanding of what actually is occurring in the educational arena.

Attending to both objective facticity and subjective meaning may result in an awareness that there are various perspectives of reality. There may be a "multiple realities" situation which may need reflective analysis. (For two scholarly commentaries on objectivity and subjectivity one should read Campbell's "Qualitative Knowing in Action Research (1974) and Scriven's "Objectivity and Subjectivity in Educational Research" (1972).)

Multiple Realities and Multiple Strategies

A fairly fundamental question is, "Does one enter the realm of phenomenolgy by utilizing multiple strategies?" By utilizing multiple strategies is one more objective? Is one objective and subjective? Is one entering the realm of multiple realities?

An excellent illustration of the utilization of multiple strategies is the "Fiscal Year '75 Final Evaluation Report of the Northwest Regional Educational Laboratory's Experienced-Based Career Education Program" by Owens, Haenn, and Fehrenbacher (1975).*

*This "Experienced-Based Career Education Program" is a "comprehensive, individualized career education program that integrates a high school student's learning of Basic Skills, Life Skills and Career Development through work and learning experiences in the community." (Owens, et al., 1975, p. 1)

Table 1 is a listing of the eleven strategies employed, essential characteristics of each strategy, and their strengths and limitations. The table is presented in a journal article by Owens, Haenn and Fehrenbacker (1979, pp. 45-46) which discusses the multiple strategies approach used in their 1975 report.

Reviewing the 1975 Final Year Report of Experienced-Based Career Education (Owens, Haenn, and Fehrenbacher, 1975), this writer concludes that it was a noble attempt to penetrate multiple realities by utilizing multiple strategies, but that it falters in the area of subjective, reflective analysis.

This writer would note with some caution that some "subjective" strategies are based upon colloquial usage of the term "subjective," and are not based upon the phenomenologist's definition of subjective. However, one must applaud the utilization of multiple strategies in order to evaluate an educational program. Human activites rarely can be evaluated unilaterally. The more facets analyzed, the greater the understanding of the event.

The reality of the educational program under scrutiny by the evaluator may be multiple as a result of subjective meanings of all participants. Does one evaluate an Experienced-Based Career Education program beginning with the program itself and restricting oneself to evaluating the "objective" program or does one include in one's evaluation a reflective analysis of subjective meanings of education which are part of each participant's unworded world-view?

The outcome of any educational program may in part depend upon whether the program is designed to teach the child something or is designed to teach something to the child. One may emphasize teaching the child or teaching the subject.

Table 3

Multiple Strategies Utilized in Evaluating
An Experience-Based Career Education Program

Evaluation Strategy	Essential Characteristics	Strengths	Limitations
1. Comparative testing within an experimental design	Compares project students' performance and progress with that of control and comparison group students to determine the program's treatment effects	1. Attempts to control factors jeopardizing internal and external validity 2. Generally acceptable standards and procedures for judging significant differences between groups	1. Ignores variations existing within treatments 2. Can interfere with the natural operations of the program 3. Often limited to only a few generalized outcome measures
2. Graduate follow-up or longitudinal study	Assess the program's effects upon students' occupational, educational and personal lives after they graduate from the program	Long-range student outcomes of the program are important and can only be assessed after students have graduated	As evaluation gets more remote in time from the program treatment, it becomes more difficult to establish causality
3. Student case studies	Provide evaluation and in-depth description of a sample of students performances, attitudes and interactions with peers, parents, staff and employers	1. Document individual treatment of students 2. Allow for a synthesis of much data about individual students 3. Utilize realistic subjective judgment for interpretation	1. Use of few students makes generalizations to the total population difficult 2. Difficult to detect the evaluators' potential biases
4. Content analysis	Converts existing program documentation into usable form for evaluation purposes	1. Use is made of available program documentation 2. Unobtrusive method 3. Data collected are usually directly relevant to the program operations	1. Dependent upon the accuracy of the project staff in collecting and recording the information 2. Missing data may be impossible to retrieve or estimate

(TABLE 3 - CONTINUED)

5. Adversary hearing	1. Presents opposing arguments and witnesses favorable and unfavorable to the program 2. Provides for cross-examination of witnesses and testimony related to the potential adoption of the program by other districts	1. Presents both pro and con evidence 2. Provides for a cross-examination of testimony 3. Particularly attentive to the information needs and time frame of decision makers considering program adoption	1. Decision makers may be influenced by the persuasiveness of the adversaries more than by their evidence 2. The qualifications of the two adversaries may not be balanced 3. Time limitations may cause a focus on only a few issues
6. Cost studies	1. Provide information about the direct and indirect costs for employers participating with the program 2. Compare the program's cost with competing programs	1. Direct daily staff costs of instruction for individually sampled students are obtained 2. Developmental and instructional costs of the program are isolated 3. Opportunity costs to employers are assessed	1. Staff costs are computed but other costs, such as physical plant, equipment and transportation may not be 2. No attempt usually is made at a cost/benefit study
7. Ethnographic study	1. Describes the behaviors of program students in-depth and depicts their interactions with peers, staff and employers 2. Describes the formal and informal structure of the program	1. Intensive description of the program based on daily observation and interaction of the anthropologist 2. Generally unobtrusive	1. Not easily subject to replication 2. Requires training and talent not available to most evaluation teams 3. Implicit value judgments of the anthropologist are sometimes hard to detect
8. Local study committee review	Reviews existing evaluation data and integrates them with a new survey in order to identify alternative recommendations regarding the future of the program	1. Reassesses the need for the program 2. Evaluates each proposed alternative 3. Actively involves some parents and community in evaluation 4. Integrates available and newly collected data	1. Such committees often lack necessary skill in interpreting evaluation findings or designing new instruments

(TABLE 3 - CONTINUED)

9. Organizational study	Investigates the organizational structure and development of the program and its interorganizational relationships	1. Applies sound sociological constructs to the study 2. Integrates management reports and personal interviews	1. Focuses upon a narrow aspect of the project 2. The audience for this study is more limited than that for other evaluation studies
10. Panel review by experts	Reviews existing management and evaluation reports, involves intensive on-site observations and interviews followed by an oral debriefing and later written report including conclusions and recommendations	1. Allows external experts to apply a fresh perspective in interacting with program-related people and in reaching conclusions and recommendations 2. Allows experts from various fields to work as a team in their project review 3. Allows for the use of nationally known talent that could not be afforded on a full-time basis	1. External reviewers sometimes fail to comprehend the intentions or rationale for the program's operation 2. Experts sometimes let their personal values interfere with their recommendations 3. Inaccurate impressions are sometimes acquired because of the brevity of time
11. Survey questionnaires	Obtain perceptions of the program from students, staff, parents and employers and obtain self-report data on student progress	1. Can obtain people's opinions in a confidential manner 2. Generally economical to collect	1. Subject to respondent misinterpretation or bias 2. May deal superficially with issues

In order to evaluate an educational program, one must isolate it for inspection for possible multiple realities. This isolating for reflective analysis is defined as "bracketing" by phenomenologists.

Bracketing

One of the key concepts in the methodology of phenomenology is that of bracketing. Bracketing is the deliberate analysis of a phenomenon placed in isolation for initial inspection. Whether one is an educator, an economist, an administrator, or a researcher, one begins by examining the phenomenon in complete isolation from the perspectives and biases of one's own discipline and previous experiences.

Denton (1979, pp. 7-9) identifies four types of bracketing but notes that these are presented more for illustrative purposes rather than to be interpreted as a definitive listing. They are:

1. Cognitive bracketing. The conscious, intentional, intellectual act of setting aside accustomed perceptual sets and interpretative frameworks. This is the act of removing the "crystals of one's discipline" and viewing the phenomenon in complete isolation. The subject brackets the phenomenon for reflective analysis.

2. Existential bracketing. An interruption of the normal routine of the phenomenon which momentarily suspends daily activities and encourages reflection on the phenomenon. The death of a colleague or of one's child or spouse can suspend the normal routine and "forces" one to reflect on a phenomenon such as life, retirement, family, etc. An external event stimulates the bracketing. In the first illustration, the subject consciously, intentionally, and intellectually activates the bracketing procedure.

3. Dramaturgical bracketing. This form of bracketing is stimulated by a creative arts experience. One can view a play or a film and this may be the stimulus and the basis for reflecting upon a phenomenon, to bracket a phenomenon for reflection. All Quiet on the Western Front or War and Peace may stimulate a person to reflect upon specific aspects of war, e.g., futility, cruelty, inhumanity.

4. Multiple Perspectives. This is the viewing of a particular phenomenon through the "crystals of many disciplines." One would view the phenomenon from as many different positions as possible in order to understand more about the totality of the phenomenon.

The central purpose in bracketing is to rid oneself of preconceptions and to attempt to view the phenomenon being evaulated in a more objective manner subject-ively. Of course once the review is underway, various patterns may emerge and may reoccur. The phenomenologist is not opposed to quantification of these reoccurrences as some may presume. The phenomenologist does not oppose the usage of objective facticity. He merely suggests there may be a bit more to the social situation than "the facts."

Methodology of Phenomenology

One must tread lightly when one labels a section as "The Methodology of _____." The permanence of print, indelible and vulnerable in public form, rarely permits the author to explain what he or she really meant to say to the reader who interprets it within his or her own life-space. And, of course, reflection after publication alters the author's perspective of the item at issue. One frequently matures in wisdom after publication.

And to label a section "The Methodology of Phenomenology" is more than a bit presumptious on this writer's part for as Spiegelberg (1970, p. 17) suggested there may be as many conceptions of phenomenology as there are phenomenologists. However, there are a number of similarities amongst the conceptions so that one can identify a common core and label its components as the "Methodology." It is necessary to caution the

reader that this is merely descriptive to faciliate understanding and not definitive.

Spiegelberg (1970, pp. 18-19) has identified six steps or phases within a common core of methodological approaches which are generally regarded as essential components of a methodology by phenomenclogists. These are:

1. Descriptive Phenomenology
2. Essential Phenomenology
3. Phenomenology of Appearances
4. Constitutive Phenomenology
5. Reductive Phenomenology
6. Interpretive Phenomenology

1. Descriptive Phenomenology is reflective analysis of a particular phenomenon with as little interference as possible from untested presuppositions about the phenomenon. The description includes the variety of subjective meanings of the phenomenon which exist as well as the objective facticity of the phenomenon. This description of the event should not only widen our perceptions of the world in which the event exists as well as give us a deeper sense of our own being in this world (Spiegelberg, 1970, p. 22).

If we were to describe Experienced-Based Career Education, we would need to reflect on the phenomenon in isolation from any preconceived judgments we may have acquired before the evaluation commenced. We would try to analyze Experience-Based Career Education in order to reflect upon the variety of subjective meanings which may exist as well as respect its collective, objective facticity.

2. Essential Phenomenology consists of identifying essential structures and essential relationships within the phenomenon and amongst similar phenomena (Spiegelberg, 1970, p. 24). This is not merely gazing upon the phenomenon under study and identifying apparent components. The

person must come prepared (previous reflective study) to perform the task and each component identified as potentially essential must be tested (reflective analysis) as to whether it is essential or secondary. This reflection necessitates constant references to concrete examples. It is no small task to identify what is essential rather than accidental.

There is a danger here that one may interpret a component as essential for ethnocentric reasons, that is, reasons which are merely accidents of birth into a society which has determined values essential to the culture but not necessarily essential for humanity. One must approach this task, as well as other tasks, with a certain degree of humility in order to suppress egocentric or ethnocentric judgments.

With Experience-Based Career Education one would need to identify the essential structures and essential relationships within the program under review, compare these with essentials of other Experience-Based Career Education programs or Career Education Programs, and relate all of this to society's concept of education. One would conclude this step by reflecting upon all of the above in relationship to the phenomenon of being a human.

3. Phenomenology of Appearances is concerned with how things appear (Spiegelberg, 1970, p. 26). This is recognition of multiple perspectives which depend in part upon subjective reflection, but also depend in part upon the historical perspective of the moment.

Experience-Based Career Education has many appearances, e.g., each student who participates in the program has his or her thoughts on the program. Parents, teachers, administrators, employers, and the public also develop perspectives about the program, its successes and its limitations. It is important to know and to understand these.

4. Constitutive Phenomenology is the study of the constitution of the phenomenon in our consciousness (Spiegelberg, 1970, p. 28). This is a reflective analysis of how the phenomenon under inspection gradually develops from initial impressions to as complete a picture as possible after reflection.

This aspect of phenomenology is not only concerned with the knowledge of the phenomenon but with the knowledge of the active awareness of the process of cognition--the process of knowing itself--of knowing how we come to know the phenomenon.

In a study of Experience-Based Career Education, we seek knowledge--but this phase of phenomenology urges that we remain aware of the processes by which we know the program as well as aware of what we know about the program. This includes recognition of our cognitive actions and reactions to the acquisition of knowledge about the program. Evaluating is not a passive act--but an active one. Our awareness of the event is enhanced if we reflect on the variety of our personal responses as we proceed with the task of evaluation.

5. Reductive Phenomenology is the process of "bracketing" the event under scrutiny, placing it in isolation from external as well as internal assumptions, and subjecting it to analysis up to the point of challenging whether it actually does exist. This is an attempt to review the phenomenon with an open, yet skeptical, mind.

When one evaluates Experience-Based Career Education from this perspective, one may query whether the program is "education." In fact one may query whether society today has not moved from the pure concept of educating a human being in order to enable him or her to enhance living in this life to a concept of exposing students to programs for the

purpose of perpetuating the present institutionalized concept of education. Do we have "education" in our schools or "educational programs?"

6. Interpretive Phenomenology is the process of taking all that one has learnt about the item under review and interpreting it in the light of its coherence, compatibility, and harmony with the meaning of human existence in this world.

With Experience-Based Career Education, one would reflect on its integral relationship, its coherence, its compatibility, its harmony with our perceived meaning (and society's) of human existence in this world--of what it is and what it should be.

None of the six steps or phases listed above is an easy task. None of the six steps or phases listed above is discrete in itself. The reader, perhaps, has already identified areas in which the steps overlap.

The difficulty of describing a methodology in non-jargonistic terminology is fraught with dangers of either oversimplication or misrepresentation; however, I have attempted to avoid the jargon of individual phenomenologists in order to encourage the reader to remain with me through an inspection of selected aspects of the methodology of phenomenology.

In Table 1 (pp. 9-11), this writer questioned whether a "multiple strategies" approach was a "multiple realities" approach. This writer now concludes that the strategies were variants of the objective school. One could find little that resembled subjective, reflective analysis, and one could identify much that resembled objective, quantitative analysis.

If one were evaluating the Experience-Based Career Education Program through the crystals of the phenomenologist, what might one do?

First, one might proceed deliberately and puposively to identify the program and the essence of the program. One needs to consider, subjectively and reflectively, if the question at issue is the program itself or education itself. Does one accept education as a "given" and then proceed to evaluate the program? Unfortunately, this frequently is normal operating procedures for many evaluators. If you query them, they jokingly suggest that the philosophers will philosophize in the luxury of their ivory towers and evaluators will evaluate in the harsh reality of the field.

If educational evaluators base their evaluations on a philosophy, few identify the basis of their philosophy. However, how can one evaluate an educational program without going back to the basic principles of education within our society?

I believe that those who initiated schooling in Colonial America knew precisely what they expected the school to contribute to education. However, society has shifted its demands on education as society has become increasingly more pluralistic. Therefore, identifying the essence of education is not an easy task.

Second, after identifying the purposes of education in this society and reflecting on societal priorities, one may begin to identify the essential components of the Experience-Based Career Education Program, and bracket these essential components for inspection.

Third, the next procedure would be to identify the coherence of the program with the previously identified purposes of education. One would check for harmony with coherence.

Of course, all the evidence presented as empirically acquired facts would be analyzed and tested in relationship to the above. The

results of the evaluation would include objective facticity and subjective meaning.

An evaluation of an Experience-Based Career Education program might resemble the following pattern.

1. Subjective reflection on the "Purposes of Education"

    a. Reflective Analysis resulting in an intuitive description;
    b. Identification of essential structures, essential relationships;
    c. Identification of multiple perspectives;
    d. Identification of the cognitive processes by which we completed a, b, c;
    e. Bracketing for inspection the precariousness of our knowledge of the total reality of the item;
    f. Interpreting the above to determine harmony of the item with human existence.

2. Subjective reflection on the "Purposes of Experience-Based Career Education"

    (Steps similar to 1 above.)

    (N.B. Objective facticity for each of the above as required.)

3. Reflect upon subjective meaning and objective facticity of 1 and 2. Determine harmony, coherence, etc., between 1 and 2.

4. Reflect upon the "Purposes of Experienced-Based Career Education" and the "Purposes of Education" purported by society with the purposes of human existence in this world. Note harmony, coherence, etc.

5. Reflect upon the Experienced-Based Career Education program, its process and product. Were the proclaimed "results" really products of the program? How many "results" were products of other societal influences? Was the program the primary cause or a secondary cause? Was there value in the program? What were the limitations? Etc., etc., etc.

6. Conclusions and Judgments as a result of all of the above.

The empiricist group probably would have assumed that the Experienced-Based Career Education Program was a "given" good or be value-free and reserve value judgments. They would measure the process and the product of the Program, compare it with "traditional" or

"control" programs, and determine statistically if there was any significant difference between the products.

The phenomenologist is seeking more than objective facticity of the effectiveness of the program. The phenomenologist is seeking subjective meaning, i.e., harmonious coherence of the experimental program with the aims of education reflected within the society.

The phenomenologist wishes to know more than what is provided by objective facts relating to the process and product of the program. The phenomenologist seeks understanding of the program as an integral part of education which should be an integral part of enculturation into the society in which the person lives and will live.

Understanding

The reader may recall that at the outset of Part I of this paper this writer suggested that one of the basic goals of education is "understanding." Denton (1979, pp. 10-15) identified a dichotomy between the dominant educational group (empiricist) that seeks to explain why things occur and the assertive group of phenomenologists who seek to understand why things occur.

The empiricst group evaluates a situation and, if possible, includes a theoretical hypothesis in the conclusion suggesting that if one follows a specific set of procedures under specific conditions in similar circumstances, one should come to similar conclusions.

The phenomenologists are not quite so bold to predict. They would present a description of the event, frequently using examples, metaphors, stories, to present additional perspectives of the social event in order to enhance understanding of the event.

Empiricists tend to supply answers to questions, e.g., explanations of cause and effect relationships. Experience-Based Career Education is a program of activities under the guidance of educators and people within respective professions. If one assembles a similar group of students, presents a similar program to the Experience-Based Career Education Program, one should achieve similar results.

Phenomenologists would tend to seek an understanding of as many different perspectives of the Experience-Based Career Education program as possible and attempt to analyze these for essential components and essential relationships--the emphasis is on understanding what is occurring, how is it occurring, why is it occurring, what are the consequences of its occurring, is it really occurring, should it be occurring, etc.

Explanations tend to give one "answers." Understanding opens the door to additional "questions."

There is another major difference betwen the phenomenological school and the dominant school. The phenomenologists do not pretent to discover and to present abstract theory as do the physical scientists and the social scientists (Denton, 1979).

However, the phenomenologists do suggest that their approach which includes multiple realities does increase one's awareness, i.e., one's understanding, of the phenomenon. Human beings are homo sapiens; therefore, objective facticity is one prerequisite in the final educational evaluation. But human beings are also home socius, therefore, an understanding of the meaning of the multiple realities which construct the total social situation is also essential in evaluating any educational program.

The phenomenologists are not proposing the premature demise of the dominant group. They acknowledge their contribution but they suggest there is more to any human situation than objective facts. One must seek increased awareness, increased understanding, of the social perspective in which the educational event occurred. To evaluate a human interaction in isolation of the event results in very limited evidence of what actually did take place.

The dominant group within the profession of educational evaluators will insist that I present a more specific methodology--a more exacting paradigm. My response is that phenomenology is still being worded; it is not yet complete (and it never may be due to the humanness of humans). Phenomenologists do not begin with a methodology, they begin with the event. After they have isolated and identified essential components and bracketed them for reflective analysis, they then begin to consider methodologies to assist them as they continue to increase their understanding of the event.

Phenomenology and Other "Subjective Approaches"

The reader may well wish to inquire whether phenomenology and multiple realities when applied to educational evaluation is not merely another version of other subjective or humanistic approaches, e.g., Stake's "Responsive Evaluation Model" (1973, 1975); Parlett and Hamilton's "Illuminative Evaluation Model" (1977); the "Ethnographic Evaluation Model" borrowed from field anthropologists (Dobbert and Dobbert, 1976); the "Transactional Model" (Rippey, 1973); Eisner's "Connoirsseurship Model" (1975); the "Adversary-Advocate Model" (Wolf, 1975; Owens, 1973); and the "Naturalistic Inquiry Model" (Guba, 1978).

Egon Guba (1978, pp. 18ff.) addressed himself to this question in his recent monograph in which he describes his methodology for "Naturalistic Inquiry in Education Evaluation" and compares it with other approaches which are similar. He identifies similarities such as recognition of the value of identification of multiple perspectives, of subjective procedures for data collection, and a common criticism of weaknesses within the objectives approach.

Guba (1978, p. 41) concludes that the five models he studied (responsive, judicial, transactional, connoisseurship, and illuminative) are similar in philosophical basis and methods of operations to his "Natural Inquiry" model. The philosophical basis for his model is phenomenology (Guba, p. 18).

This writer agrees that similarities amongst the so-called "subjective models" identified previously do exist. However, after reviewing the models and reflecting on their similarities to the phenomenological approach, this writer must conclude that they may be similar, but are not identical to the methodology of the phenomenologist.

The essential differences revolve around several aspects of the methodology, e.g., the essential components of bracketing for reflection, reflection for harmony and coherence, and the philosophical basis for the paradigm. The models appear to stop short of internal, subjective, reflective analysis. Their concept of subjective does not extend to subjective bracketing of the essential components. They all support collecting and/or respecting subjective perspectives, but they do not stress the active, subjective reflection for subjective social meaning.

Another difference is that many models do not identify their philosophical basis. Most writers tend to argue for their paradigm

illustrating weaknesses in other paradigms and suggesting theirs eliminate these weaknesses. Very few identify a specific philosophy and present supportive arguments for their philosophical basis.

No individual science, nor model nor paradigm, is capable of furnishing an authentic copy of social reality. All that one can do is to attempt to extract a segment from social reality and examine this segment accepting multiple social perspectives. This will result in increased awareness, additional understanding of selected aspects of the social situation, but it will not present a true objective replica of social reality--only a part will be presented.

People expect educational evaluation to do many things. Robert Stake (1973, p. 6) identified a few:

> to document events,
> to record student change,
> to detect institutional vitality,
> to place the blame for trouble,
> to aid administrative decision-making,
> to facilitate corrective action,
> to increase understanding of teaching and learning,
> to justify activities and results,
> to justify spending allocated funds,
> to save money,
> to comply with legislative requirements.

With each of the above one can identify multiple perspectives. For example, if one documents events as an evaluator one might emphasize a political, social, economic, educational, or psychological viewpoint. And if one selects a political emphasis, one may approach it as a liberal, moderate, conservative, or radical. And on and on.

The point is the very "subjective" nature of the evaluation process. One cannot document everything that occurred. One selects, but the selection is influenced by one's world-view. The evaluator, either overtly or covertly, orchestrates the act of evaluation. As the director

of the orchestra calls for instruments to give supportive power to his interpretation of a musical composition, so too the evaluation director orchestrates the evaluation, subjectively and presents evidence to support his or her interpretation of the event.

And, the person who receives the evaluation report continues this subjective orchestration of emphasis. We accept what is readily compatible with our philosophy and we tend to reject, ignore, or refute that which tends to flow counter to our beliefs.

Phenomenologists have not evolved a complete "theory of truth." They admit that they still are struggling with interpretations of reality. But they do recognize that multiple philosophies may create multiple realities. We have those who support a Classical Philosophy of Education, while others may be Progressive, Romantic, Interactional, Humanistic, Technological, etc. The philosophical basis for the world-view influences the interpretation of the social event. Nonetheless, the way each person experiences the event is "real" for that purpose although the philosophical basis may be a bit shaky.

Reflective Questions

1. Should one use "Methodology of Phenomenology" in all educational evaluations?

   The most appropriate answer is "No." The phenomenological approach is very demanding on any individual. One would not evaluate many educational programs if one followed rigorously the six steps previously outlined. The human mind cannot continue to operate constantly at such a high level of reflective inten ity. It must have time to reflect in the relaxation of the subconscious level. It must have time to rest and to re-create.

2. Why should one use the "Methodology of Phenomenology"?
   It is essential that educational evaluators periodically reflect upon the basic essence of education in this society, its basic purposes, and its relevance to human beings in present day society. Human beings are prone to egocentric and

ethnocentric actions and to presume these actions are almost infallible. Sciences, whether they be physical or social, have their limitations. Human beings, too, have their limitations. The "Methodology of Phenomenology," if invoked in significant educational evaluations will result in the evaluator recognizing the humanness of humans, and, perhaps, may become a bit more humble in pronouncing judgments.

3. What should an evaluator do if a superintendent requests a process-product evaluation of an educational program?

   Perform the procedures to the best of one's ability. Inform the superintendent of the limitations of the evaluation report. Do not support the thesis that the best evaluation is the one which presents the most information at the cheapest price in the shortest period of time. One must present a relevant evaluation not merely a listing of the irrelevant which may be easier to obtain.

4. What is a major reason why evaluators should use a "Methodology of Phenomenology" occasionally?

   Periodically it is necessary for evaluators to reflect on the essential components and essential structures within educational programs and to compare these with the essential nature of education as perceived by others in society and to query the relevance and the reality of each of the above. The focus needs to be readjusted periodically to the relevant and to the real. The "Methodology of Phenomenology" encourages and demands this reflective re-focusing. Evaluators need to reflect on the societal consequences of their actions.

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